

- XII.3.20** The three worlds are commensurate with the brāhmaṇa; yon heaven, earth, atmosphere; having seized the (soma) stalks, take you hold after; let them swell up; let them come again to the sieve.
- XII.3.21** Manifoldly separate (are) the forms of cattle; thou becomes one formed together with success; that red skin -- that thrust thou (away, the pressing-stone shall cleanse like a fuller the garments).
- XII.3.22** Thee that art earth I make enter into earth; this like body of thee separated; whatever of thee is burnt (or) scratched by driving; with that do not leak; I cover that over by a spell (trick).
- XII.3.23** Mayest thou welcome as a mother a son; I unite thee, that art earth with the earth; a kettle, a vessel, do not stagger upon the sacrificial hearth, overhung by the implements of offering (and) by sacrificial butter.
- XII.3.24** Let Agni, cooking, defend thee on the east; let Indra, with the Maruts, defend on the south; may Varuṇa fix thee in the maintenance of the western (quarter); on the north may Soma give thee together.
- XII.3.25** Purified with purifiers, they purify themselves from the cloud; they go both to heaven and to earth (as their) worlds; them, lively, rich in life, firm-standing, poured into the vessel, let the fire kindle about.

- XII.3.26** They come from the sky, they fasten on the earth; from the earth they fasten upon the atmosphere; being cleansed, they just cleanse themselves; let them conduct us to the heavenly world.
- XII.3.27** Both as it were prevailing and also commensurate, also bright and clean, immortal – as such do you, O waters, directed, helping, cook the rich-dish for the two spouses, you of good refuge.
- XII.3.28** The numbered drops fasten on the earth, being commensurate with breaths and expirations, with herbs; being scattered on, unnumbered, of good color, the clean ones, have obtained all cleanness.
- XII.3.29** They struggle up, they dance on, being heated; they hurl foam and abundant drops; like a woman that is in her season, seeing her husband, unite yourselves, O waters, with these rice-grains.
- XII.3.30** Make thou them stand up, as they sit on the bottom, let them touch themselves all over with the waters; I have measured with vessels the water that is here; measured are the rice-grains that are these directions.
- XII.3.31** Reach thou forth the sickle, hasten, take quickly; let them, not harming, cut the herbs at the joint; they of whom Soma compassed the kingship – let the plants be without-wrath toward us.

- XII.3.32** Strew you a new barhis for the rice-dish; be it dear to the heart, agreeable to the eye; on it let the gods (and) the divine ones settle together; sitting down, let them partake of this with the seasons.
- XII.3.33** O forest tree, sit on the strewn barhis, being commensurate with the Agni-praises, with the deities; like a form well made by an artisan with a knife, so let the eager ones be seen round about in the vessel.
- XII.3.34** In sixty autumns may he seek unto the treasure-keepers; may he attain unto the sky with the cooked (offering); may both fathers (and) sons live upon him, make thou this one to go unto the heaven-going end of the fire.
- XII.3.35** A maintainer, maintain thyself in the maintenance of the earth; thee that art unmoved let the deities make to move; thee shall the two spouses, living having living sons, cause to remove out of the fire-holder.
- XII.3.36** Thou hast come together unto all the worlds, having conquered; however many the desires, thou hast made them wholly satisfied; plunge ye in -- both the stirring-stick and the spoon; take thou him up upon one vessel.
- XII.3.37** Strew thou on, spread forward, smear over with ghee this vessel; as a lowing cow (toward) a young (calf) desiring the teat, do you, O gods, utter the sound hing toward this one.

- XII.3.38** Thou hast strewn on, hast made that world; let the broad unequalled heavenly world spread itself out; to it shall resort the mighty eagle; the gods shall reach him forth to the deities.
- XII.3.39** What in any case thy wife cooks beyond thee, or thy husband, O wife, in secret from thee, that do ye unite; that be yours together; agreeing together upon one world.
- XII.3.40** How many of her fasten on the earth, what sons came forth into being from us – all those do you call to you in the vessel; knowing the navel, the young ones shall come together.
- XII.3.41** What streams of good, fattened with honey, mixed with ghee, navels of immortality – all those doth the heaven-goer take possession of; in sixty autumns may he seek unto the treasure-keepers.
- XII.3.42** He shall seek unto it, treasure-keepers unto a treasure; let thsoe who are others be not lords about; given by us, deposited, heaven-going with three divisions it has ascended to three heavens.
- XII.3.43** Let Agni burn the demon that is godless; let the flesh-eating piśāca not have a draught here; we thrust him, we bar him away from us; let the Ādityas, the Aṅgirasas, fasten on him.

**XII.3.44** To the Ādityas, the Aṅgirasas, I announce this honey mingled with ghee; with cleansed hands, not smiting down (anything of) the Brahman's, go you, O well-doers, unto this heavenly world.

**XII.3.45** I have obtained this highest division of it, from which world the most exalted one obtained completely; pour thou on the butter; anoint with ghee; this is the portion of our Aṅgiras here.

**XII.3.46** Unto truth, unto penance, and unto the deities, we deliver this deposit, (this) treasure; let it not be lost in our play, nor in the meeting; do not ye release it to another in preference to me.

**XII.3.47** I cook; I give; verily upon my action (and) deed the wife; a virgin world hath been born, a son; take you hold after vigor that hath what is superior.

**XII.3.48** No offense is here, nor support, nor that one goes agreeing with friends; this vessel of ours is set down not empty; the cooked shall enter again him that cooked it.

**XII.3.49** May we do what is dear to them that are dear; whosoever hate (us), let them go to darkness; milch-cow, draft-ox, each coming vigor -- let them thrust away the death that comes from men.

- XII.3.50** The fires are in concord, one with another – he that fastens on the herbs, and he that (fastens on) the rivers; as many gods as send heat in the sky – gold hath become the light of him that cooks.
- XII.3.51** This one of skins hath come into being on man; not naked are all the animals that are other; you cause to wrap yourselves with authority, a home-woven garment, the mouth of the rice-dish.
- XII.3.52** What (untruth) thou shalt speak at the dice, what at the meeting, or what untruth thou shalt speak from desire of gain – clothing yourselves in the same web, you shall settle in it all pollution.
- XII.3.53** Win thou rain; go unto the gods; thou shalt make smoke fly up out of the skin; about to become all expanded, ghee-backed, go thou, of like origin, unto that world.
- XII.3.54** The heaven-goer hath variously changed his body, as he finds in himself one of another color; he hath conquered off the black one, purifying a shining one; the one that is red, that I offer to thee in the fire.
- XII.3.55** To the eastern quarter, to Agni as overlord, to the black (serpent) as defender, to Ādityā having arrows, we commit thee here; guard you him for us until our coming; may he lead on our appointed (life-time) here unto old age; let old age commit us unto death; then may we be united with the cooked (offering).

**XII.3.56** To the southern quarter, to Indra as overlord, to the cross-lined (serpent) as defender, to Yama having arrows, we commit thee here; guard you etc. etc.

**XII.3.57** To the western quarter, to Varuṇa as overlord, to the pṛdāku as defender, to food having arrows, we commit thee here; guard you etc.etc.

**XII.3.58** To the northern quarter, to Soma as overlord, to the constrictor as defender, to the thunderbolt having arrows, we commit thee here; guard you etc.etc.

**XII.3.59** To the fixed quarter, to Viṣṇu as overlord, to the spotted-necked (serpent) as defender, to the herbs having arrows we commit thee here; guard you etc. etc.

**XII.3.60** To the upward quarter, to Bṛhaspati as overlord, to the white (serpent) as defender, to rain having arrows, we commit thee here; guard ye etc.etc.

### **The cow (vaśā) as belonging exclusively to the Brahmins**

**XII.4.1** I give (her) -- thus should he say, if they have noticed her -- (I give) the cow to the priests that ask for her; that brings progeny, descendants.

**XII.4.2** He bargains away his progeny and becomes exhausted of cattle who is not willing to give the cow of the gods to the sons of seers that ask for her.

**XII.4.3** By a hornless one they are crushed for him; by a lame one he falls into a pit; by a crippled one his homes are burned by a one-eyed one his possessions are taken away.



- XII.4.4** Anaemia from the station of the dung visits the master of kine; so is the agreement of the cow; for door-damaging art thou called.
- XII.4.5** From the station of the two feet of her, soaking namely visits (him); unexpectedly are they crushed who snuff at her with the mouth.
- XII.4.6** Whoever punches the two ears of her, he falls under the wrath of the gods; if he thinks "I am making a mark", he makes his possessions less.
- XII.4.7** If, for any one's advantage, any one cuts off the tail-tuft of her, then his colts die, and the wolf slays his calves.
- XII.4.8** If of her, while being with her master, a cow hath vexed the hair, then his boys die, the yakṣma visits him unexpectedly.
- XII.4.9** If the lye, the dung of her a barbarian woman flings together, then is born what is deformed, what will not escape from that sin.

- XII.4.10** When being born, the cow is born for the gods together with the Brāhman; therefore; she is to be given to the priests; that people call the guarding of one's possessions.
- XII.4.11** They who come to the winning of her, theirs is the godmade cow; they call it brāhman-scathing, if anyone keeps her to himself.
- XII.4.12** Whoever is not willing to give the cow of the gods the the sons of seers that ask for her, he falls under the wrath of the gods and the fury of the Brāhman.
- XII.4.13** Whatever may be his use for the cow, he should then seek another; she ungiven, harms a man, if he is not willing to give her when asked for.
- XII.4.14** As a deposited treasure, so of the Brāhman is the cow; accordingly they come unto her, in whosoever possession she is born.
- XII.4.15** They come thus unto their own property, namely the Brāhman unto the cow; as one might scathe them in any other respect, so is the keeping back of her.

- XII.4.16** She may go about until the space of three years, being of unrecognized speech; should he know the cow, O Nārada, then the Brāhmans are to be sought.
- XII.4.17** Whoever declares her to be not the cow, the deposited deposit of the gods, at him Bhava and Śarva, both striding about, hurl the arrow.
- XII.4.18** Whoever knows not the udder of her, and likewise the teats of her, to him she yields milk with both, if he has been able to give the cow
- XII.4.19** Door-damaging lies she on him, if he is not willing to give her when asked for; he does not succeed in the desires which, without having given her, he would fain accomplish.
- XII.4.20** The gods asked for the cow, having made the Brāhman their mouth; the wrath of them all incurs the man who gives not.
- XII.4.21** He incurs the wrath of cattle who gives not the cow to the Brāhmans -- if a mortal keeps to himself the deposited portion of the gods.

- XII.4.22** If a hundred other Brāhmans should ask the cow of its master, yet the gods said of her ; the cow is his who knoweth thus.
- XII.4.23** Whoever, not having given her to one who knoweth thus, then shall give the cow to others, hard to go upon for him in his station is the earth with its deity.
- XII.4.24** The gods asked the cow (of him) in whose possession she was first born; that same one may Nārada know; together with the gods he drove her away.
- XII.4.25** The cow makes a man destitute of descendants, poor in cattle, if when she is asked for by the Brāhmans, then he keeps her to himself.
- XII.4.26** For Agni and Soma, for Love, for Mitra and for Varuna -- for these the Brāhmans ask her; under thier wrath falls he who gives not.
- XII.4.27** So long as the master of her should not himself ovrhear the verses, so long may she go about among his kine; she may not abide in his house after he has heard.

- XII.4.28** If any one, having overheard the verses of her, has then made her go about among his kine, both the life-time and the growth of him do the gods made wrathful, cut off.
- XII.4.29** The cow, going about variously, the deposited deposit of the gods, manifests her forms, when she desires to go to her station.
- XII.4.30** She manifests herself when she desires to go to her station; then the cow makes up her mind for the asking of the priests.
- XII.4.31** She plans (it) with her mind; then she goes unto the gods; thence the priests go on to ask for the cow.
- XII.4.32** By offering of svadhā to the Fathers, by sacrifice to the deities, by giving of the cow, the noble does not incur the mother's wrath.
- XII.4.33** The cow is mother of the noble; so came it into being in the beginning; they call it a non-abandonment of her that she is presented to the priests.

- XII.4.34** As one might snatch from the spoon sacrificial butter held forth for the fire, so he who gives not the cow (vaśā) (to the priests) falls under the wrath of Agni.
- XII.4.35** With the sacrificial cake as calf, milking well, she draws near to him in the world; she yields to him all his desires -- (namely), the cow to him who has presented her.
- XII.4.36** All his desires, in Yama's realm, does the cow yield to him who has presented her; likewise they call hell the world of him who keeps her back when asked for.
- XII.4.37** Being impregnated, the cow goes about angry at her master: thinking me barren, let him be bound in the fetters of death.
- XII.4.38** And he who, thinking her barren, cooks the cow at home -- his sons and sons'sons also does Bṛhaspati cause to be asked for.
- XII.4.39** She sends down great heat, going about a cow among kine: further, to the master, who has not given her the cow milks poison.

- XII.4.40** It is a thing dear to the cattle that she is presented to the priests; further, that is a thing dear to the cow, that she be an oblation to the gods.
- XII.4.41** What cows the gods shaped out, rising up from the sacrifice, of them Nārada selected for himself the fearful vilip̥tī.
- XII.4.42** The gods questioned about her: is this a cow or not a cow ? Of her Nārada said: she is of cows the most truly cow.
- XII.4.43** How many, pray, Nārada, are the cows which thou knowest, born among men ? Those I ask of thee who knowest; of which may a non-Brāhman not partake.
- XII.4.44** The vilip̥tī, O Bṛhaspati, and the cow that has given birth to (such) a cow -- of that one a non-Brāhman who should hope for prosperity (bhūti), may not partake.
- XII.4.45** Homage to be thee, O Nārada; (be) the cow to him who at once knows it. Which one of them is the most fearful, not having given which, one would perish?

**XII.4.46** She that is viliptī, O Bṛhaspati, further the cow that has given birth to (such) a cow -- of that one a non-Brahman who should hope for prosperity may not partake.

**XII.4.47** Three verily are the kinds of cow; the viliptī, she that has given birth to (such) a cow, the (simple) cow; these one should present to the priests (then) he falls not under the wrath of Prajāpati.

**XII.4.48** This, O Brahmans, is your oblation -- so, when asked (therefor), would he think, if they should ask of him the cow, which in the house of him who has not given her is fearful.

**XII.4.49** The gods talked about the cow in wrath, saying: he hath not given it to us; with these verses (they talked about) Bheda; therefore indeed he perished.

**XII.4.50** And Bheda gave her not, when asked by Indra for the cow; for that offense the gods cut him off in the contest for superiority.

**XII.4.51** They who, wheedling, advise to the non-giving of the cow, the villains fall under the fury of Indra through ingorance.



**XII.4.52** They who, leading away her master, then say: do not give -- they, through ingorance, go to meet the hurled missile of Rudra.

**XII.4.53** If as offered and if as unoffered one cooks the cow in private, coming into collision with the gods accompanied by the Brahmans, he goes supine out of the world.

### **The Brahman's cow**

#### **PARYĀYA I**

**XII.5.1** By toil, by penance (is she) created, acquired by brahman, supported on righteousness.

**XII.5.2** Covered with truth, enclosed with fortune, enveloped with glory.

**XII.5.3** Set about with svadhā, surrounded with faith, guarded by consecration, standing firm in the offering, the world her post.

**XII.5.4** Brahman her guide, the Brahman her over-lord.

**XII.5.5** Of the Kṣatriya who takes to himself that Brahman cow, who scathes the Brahman -

**XII.5.6** There departs the happiness, the heroism, the good luck.

**PARYĀYA - II**

**XII.5.7** Both force, and brilliancy, and power, and strength, and speech, and sense, and fortune, and virtue, -

**XII.5.8** And holiness, and dominion, and kingdom, and subjects, and brightness, and glory, and honor, and property, -

**XII.5.9** And life-time, and form, and name, and fame, and breath, and expiration, and sight, and hearing, -

**XII.5.10** And milk, and sap, and food, and food-eating, and righteousness, and truth, and sacrifice, and bestowal, and progeny and cattle, -

**XII.5.11** All these depart from the Kṣatriya who takes to himself the Brahman-cow, who scathes the Brahman.

**PARYĀYA - III**

**XII.5.12** This same brahman-cow (is) fearful, having deadly poison, witchcraft incarnate, kūlbaja when covered.

**XII.5.13** In her are all terrible things and all deaths.

**XII.5.14** In her are all cruel things, all men-killers.

**XII.5.15** This Brahman-cow, when taken to oneself, binds the Brahman-scather, the god-reviler, in the shackle of death.

**XII.5.16** Verily a hundred-killing weapon is she; verily the destruction of the Brahman-scather is she.

**XII.5.17** Therefore indeed is the cow of the Brahmins hard to be dared against by one who understands.

**XII.5.18** (She is) a thunderbolt when running, Vaiśvānara when driven up.

**XII.5.19** A missile when extracting her hoofs, the great god when looking away.

**XII.5.20** Keen-edged when looking; when bellowing, she thunders at one.

**XII.5.21** Death when uttering hīṅ; the formidable god when slinging about her tail.

**XII.5.22** Total scathing when twisting about her ears; king Yakṣma when urinating.

**XII.5.23** A weapon when being milked; headache when milked.

**XII.5.24** Debility when approaching; mutual strife when felt of.

**XII.5.25** A shaft when her mouth is being fastened up, mishap when being slain.

**XII.5.26** Deadly poisonous when falling down; darkness when fallen down.

**XII.5.27** Going after him, the Brahman-cow exhausts the breaths of the Brahman-scather.

PARYĀYA · IV

**XII.5.28** (She is) hostility when being cutup, the eating of one's children when being shared out.

**XII.5.29** A god's missile when being taken, failure when taken

**XII.5.30** Evil when being set on, harshness when being set down.

**XII.5.31** Poison when heating, takmān when heated.

**XII.5.32** Evil when being cooked, bad dreaming when cooked.

**XII.5.33** Uprooting when being turned about, destruction when turned about.

**XII.5.34** Discovered by smell; pain when being taken up, a poison-snake when taken up.

**XII.5.35** Non-prosperity when being served up, disaster when served up.

**XII.5.36** Śarva angered when being dressed, Śimidā when dressed.

**XII.5.37** Ruin when being partaken of, perdition when partaken of.

**XII.5.38** When partaken of, the Brahman-cow cuts off the Brahman-scatter from the world, from both this one and the one yonder.

## PARYĀYA - V

**XII.5.39** The slaying of her is witchcraft, her cutting up is a weapon, the contents of her bowels a secret charm.

**XII.5.40** (She is) homelessness when hidden.

**XII.5.41** The Brahman-cow, having become the flesh-eating Agni, entering into the Brahman-scather, eats him.

**XII.5.42** All his limbs, joints, roots, she cuts off.

**XII.5.43** She severs his paternal connection, makes perish his maternal connection.

**XII.5.44** All the marriages, acquaintances of the Brahman-scather does, the Brahman-cow scorch, when not given back by a Kṣatriya.

**XII.5.45** Without abode, without home, without progeny, she makes him; he becomes without succession; he is destroyed.

**XII.5.46** Whatever Kṣatriya takes to himself the cow of a Brahman who knoweth thus.

**PARYĀYA - VI**

**XII.5.47** Quickly, indeed at his killing the vultures make a din.

**XII.5.48** Quickly, indeed, about his place of burning dance the long-haired women, beating on the breast with the hand, making an evil din.

**XII.5.49** Quickly, indeed, in his abodes do the wolves make a din.

**XII.5.50** Quickly, indeed, they ask about him: what that was, is this now that?

**XII.5.51** Cut thou, cut on, cut forth, scorch, burn.

**XII.5.52** O daughter of Aṅgiras, exhaust thou the Brahman-scather, that takes to himself.

**XII.5.53** For thou art called belonging to all the gods, witchcraft, kūlbaja when covered.

**XII.5.54** Burning, consuming, thunderbolt of the brahman.

**XII.5.55** Having become a keen-edged death, run thou out.

**XII.5.56** Thou takest to thyself the honor of the scathers, their sacrifice and bestowal, their expectations.

**XII.5.57** Taking to thyself what is scathed for him who is scathed, thou presentest in yonder world.

**XII.5.58** O inviolable one, become thou the guide of the Brāhman out of imprecation.

**XII.5.59** Become thou a weapon, a shaft; become thou deadly poisonous from evil.

**XII.5.60** O inviolable one, smite forth the head of the Brahman-scather that has committed offence, of the god-reviler, the ungenerous.

**XII.5.61** Let Agni burn the malevolent one, slaughtered, crushed by thee.



**PARYĀYA - VII**

**XII.5.62** Cut thou, cut off, cut up; burn off, burn up.

**XII.5.63** The Brahman-scather, O divine inviolable one, do thou burn up all the way from the root.

**XII.5.64** That he may go from Yama's seat to evil worlds, to the distances.

**XII.5.65** So do thou, O divine inviolable one, of the Brahman-scather that has committed offense, of the god-reviler, the ungenerous.

**XII.5.66** What a thundrbolt hundred-jointed, sharp, razor-pronged, -

**XII.5.67** Smite forth the shoulder-bones forth the head.

**XII.5.68** His hairs do thou cut up; his skin strip off;

**XII.5.69** His flesh cut in piece; his sinews wrench off;

**XII.5.70** His bones distress; his marrow smite out;

**XII.5.71** All his limbs, joints loosen.

**XII.5.72** Let the flesh-eating Agni thrust him from the earth, burn up;  
let Vāyu from the atmosphere, the great expanse, -

**XII.5.73** Let the sun thrust him forth from the sky, burn him down.

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**Here ends Kāṇḍa XII**  
**Hymns 5, Verses 304**  
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